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REV. AUSTIN H. WRIGHT, M. D.

THE following notice of this lamented servant of Christ has been furnished by one who was, for some years, associated with him in the mission to the Nestorians.

Death has again visited the Nestorian mission, and taken one of the oldest of those faithful laborers. Within the last two years, five of the best, most tried and trusted native friends and helpers of the mission have passed to their reward; Miss Fiske, whose heart so longed to return to the distant field of her interest and labors, has laid down the cross and wears the crown; and now the sad tidings come, that Dr. Wright, the "beloved physician," has followed her and them. The Herald for March contained a letter from Dr. Wright, written soon after his arrival in Oroomiah, detailing his impressions and emotions on returning to the scene of his former labors; but before that letter reached this country, the writer was cold and still in death. He died on the 4th of January, of typhoid fever, "the angel of death to so many missionaries," after an illness of only twelve days; thus finishing a missionary career of twenty-five years, of which more than twenty were spent in Persia.

AUSTIN H. WRIGHT was born November 11, 1811, in Hartford, Vt., and was therefore, at the time of his death, in his fifty-fourth year. He was early left an orphan, both his parents having died before he attained the age of five years. The remainder of his childhood and early youth was spent, however, in the family of an uncle, the Rev. Austin Hazen, who furnished also a son to the foreign missionary work, the Rev. Allen Hazen, of Ahmednuggur, India. After pursuing preparatory studies at Randolph, Vermont, he entered Dartmouth College at the early age of fourteen, and graduated in 1830.

Soon after graduation, he went to Virginia, where he taught school in the city of Richmond; at first in a Female Seminary, with Miss McKenzie, and



afterward as the principal of a large school of his own. It was here, in Richmond, while thus engaged, that he first made a profession of religion. In the year 1831 or '32 he united with the Shockhoe Hill Church, Richmond, of which he continued a member till he left this country, for the field of his subsequent labors in Persia. His theological studies he pursued at the Union Theological Seminary, in Virginia, and was licensed to preach by the Hanover Presbytery, at Petersburg, Virginia, where he delivered his first sermon. After deciding to enter the foreign missionary service, he studied medicine at the University of Virginia, Charlottesville, preaching, during his term of study, to the destitute population of the "Ragged Mountains." His labors among them were very much blessed; and afterwards, in Persia, he used to hear, with deep interest, of some of the results of those labors. Thus, as in so many other instances, God seemed to set the seal of his approbation upon the consecration of his servant to the missionary work, by giving him, before his departure, the privilege of turning many in his own land to righteousness.

He sailed from Boston, March 9, 1840, for Smyrna, to join the Nestorian mission, and supply the place, in Oroomiah, of Dr. Grant, whose greatly impaired health, and enthusiastic sympathy and large plans for the Mountain Nestorians, led him to seek a residence in one of the mountain districts of Koordistan. He arrived in Smyrna on the 20th of April, but did not reach Oroomiah till July 25th, the dangerous condition of the roads having detained him several weeks in Erzroom.

His arrival in Oroomiah was welcomed with the liveliest satisfaction, both by the mission families and the natives, deprived as they were of the presence of a physician, by the temporary return of Dr. Grant to this country. "As a smiling spring after a dreary winter," said one, "so is your coming to us." And such, in fact, it was to the end, save that the spring freshness advanced to the full glory and fruition of summer and autumn; and in the autumnal glory, crowned with the love, and honored by the tears and lamentations of the people who so kindly greeted him, he finished his course and entered into rest.

With a conscientious determination to be "thoroughly furnished" for his great and good work, he devoted the first three years of his missionary life, —without neglecting the practice of his profession, as a physician,—to the thorough acquisition of languages. Of these, three were desirable, if not absolutely necessary to his highest usefulness, and these three—the Turkish, Syriac, and Persian—he mastered in succession, resisting the temptation, common to all young and ardent missionaries, to weary of the drudgery of study and go, too soon, to the more congenial work of preaching. It was doubtless his perfect acquaintance with these languages, coupled with his knowledge of medicine, and the kind and gentle courtesy of his manners, that gave him so much influence among all classes of the people. An intelligent Nestorian once said, "The influence of Dr. Wright, in Oroomiah, is that of a Prince." Each of these languages he spoke with a precision, fluency and grace, rarely if ever equalled by a foreigner. In consequence of

this proficiency, the business connected with the authorities, and intercourse with the higher classes was, to a great extent, in his hands, or carried on through him. The Persian authorities and gentlemen, polite and courteous in the extreme, appreciated very highly the courteous, dignified, yet simple ease and grace with which he met them; so that, as a Nestorian preacher said, "the Khâns used to love to see him."

Having joined the mission alone, he was united in marriage, June 13, 1844, to Miss Catharine E. Myers, who had reached Oroomiah in 1843, and was then engaged in teaching. Of his missionary life and abundant labors, his older missionary associates can best speak, for they knew him best.

#### *Visit to the United States.*

In August, 1860, after an unbroken service of twenty years, the state of his health, and the interests of his family, demanded a return to this country, for a season at least. Those who saw him in Constantinople, where he arrived in a very enfeebled condition, after a trying journey by land and a stormy passage on the Black Sea, could not but have the most painful apprehensions. He seemed completely worn out. But here, in his native country, his health so far improved, that after a year or two of rest, he was able to look forward to a return to his field and work, a return for which he earnestly longed. But even here he was engaged in labors for the Nestorians. In the early part of 1863, he began the revision of the New Testament in Syriac, preparatory to its being electrotyped and printed by the American Bible Society, in pocket form. To this the Psalms were afterwards added, and he had the satisfaction of carrying back with him, on his return, the first few copies, which were hailed with delight by the people. For this service he received the formal thanks of the mission.

#### *Return to Persia.*

In June, 1864, he sailed from New York, on his return, for a season only, as he planned and his friends hoped, to the mission, where his presence was felt to be greatly needed. He was accompanied by his eldest daughter, Miss Lucy M. Wright, (Mrs. Wright and the other children, four in number, remaining in this country,) and by Mr. and Mrs. Coan and their family, also returning to the mission. The party arrived safely in Oroomiah on the 28th of September, and were welcomed with smiles and joy, by the glad circle of the mission, and the no less glad Nestorians. He now looked forward with pleasure and hope to the labors of the next few years; but only three short months elapsed before the summons came, calling him to a higher service. The Lord had need of him elsewhere.

#### *Last Labors—Death.*

A short time before his death, it was determined to undertake the translation of the Scriptures into the Tartar-Turkish, for the benefit of the Mussulman population of Azrebijan and, it was hoped, of the regions beyond also. This work was assigned to Dr. Wright, in conjunction with Mr. Rhea, and

he entered upon it "with great zest, amounting to enthusiasm." But he was not to accomplish it. He had finished his earthly course, and the work falls into other hands.

The circumstances attending his death, others, who were with him, will relate. None who ever knew him, or saw the tokens and traces of his influence and labors, can fail to recognize the irreparable loss which the mission and the cause of Christ in Persia have sustained in his removal. For his character, so gentle and winning, yet with its own features of native strength, and so manifestly moulded and controlled by the indwelling Spirit of all grace, none who ever knew him could fail to have the highest admiration. Somewhat too gentle, perhaps, he may have seemed to some, for these stirring, bustling times. But the stamp of earnest, devoted, high-toned Christian manhood was in all his acts.

His death, so unexpected, and so afflictive to his associates and family, was felt also to be a national loss, by the Nestorian people. Deacon Moses, in a letter of sympathy and condolence to Mrs. Wright, thus gives expression to the common feeling.

"Oh what a time of sorrow and weeping, and of flowing tears was that! The chastisement of our Father, what a hold it took upon the hearts of us his friends and lovers! He who had so many cares for our poor people, like his Saviour walking among us, and showing the grateful tokens of his love and gentleness in his many visits to the sick; the trouble he took concerning our burdens and oppressions at the hand of cruel men, and especially his teachings and preaching for us, for so many years! So greatly did he love us, he was willing to leave his dear family for Christ's name's sake, to work once more, for a time, among our people. How can we forget the love of a man so lovely? \* \* \* Malek Agha Bey is not! Mar Elia is not! Dea. Isaac is not! And the rest are not! Chiefly, chiefly, Dr. Wright, the Doctor, is not, is not! Nay, it is not so, that they are not! They are, they are! In Heaven they are! Yes they are there, met in blessedness together, happy and rejoicing, with their God and King, and their dear Saviour, all together, for all the ages of eternity. The Lord in his grace, and for his Son's sake, suffer us to meet with them in his glorious Kingdom." Amen and Amen.

#### LETTER FROM MR. COAN.

Mr. Coan, of the Nestorian mission, communicating intelligence of the death, wrote as follows:

The last four or five days of our brother's illness were days of great suffering, but most of the time he was unconscious. There was nothing violent in his wanderings, but his poor nerves were utterly beyond control, and the bed fairly shook from his twitchings. But that he now rests, we doubt not, in the sweet and undisturbed repose of heaven. He left no *dying* testimony for the Master, save that of a gentle, meek, quiet and submissive spirit under his sufferings; but his life had been a constant witness for Jesus. As



a Christian he was characterized by a peculiar sweetness and gentleness of spirit, a tender regard for the wishes and feelings of others, and great care not to offend one of Christ's little ones; by his meekness and patience and forbearance; by his great prayerfulness and daily study of God's Word; by his scrupulous regard for truth, and care in all his statements; by a supreme devotion to his work, a conscientious, prompt and faithful discharge of duty; and by a spirit of self-denial and self-sacrifice for the good of others. As an illustration of this last, witness his giving up of wife and children for Christ's sake and the gospel's, and resolving to return alone to his chosen field of labor among this poor people. For a man of his gentle and loving nature, and peculiar devotion to his family, this was a most trying ordeal. As a husband and father he was peculiarly tender and affectionate. His daughter, with us, is overwhelmed with the sense of her great loss.

Alas for us! Our loss seems irreparable. His long experience; his intimate knowledge of the habits and customs of the people, both Christian and Mussulman; his knowledge of the languages of the country, and the great respect and deference with which he was regarded even by those in authority; his influence for good among all classes, led us all to lean much on him. How we shall miss him in our weekly councils! for his judgment was remarkably clear, and unbiassed by prejudice. We shall miss him in our intercourse with the authorities; for his bearing was so affable and courteous that they rarely denied his request. The poor, oppressed Nestorians will miss him; for he was ever ready patiently to investigate their grievances, and whenever there was good cause, and a fair prospect of success, never refused his aid, which was rendered so prudently and discreetly that the authorities could not take offense. We shall miss him at the bed-side of our sick; for he was a good Samaritan to us all, ever forgetful of his own ease or comfort, ready at all times to relieve suffering. Neither Mussulman nor Christian will soon forget his disregard of self in times of cholera and other pestilence, when, with great exposure to himself, he knelt by their couches of suffering and pain. *His memory is only pleasant.*

#### *Resolutions of the Mission.*

At a meeting held January 14, the mission passed the following, with other Resolutions:

It having pleased God, in his inscrutable providence, to call the Rev. A. H. WRIGHT, M. D., to his rest and reward,

*Resolved*, That we record our deep grief and sense of loss in the sudden removal of our very estimable, veteran fellow laborer.

*Resolved*, That the long period of his service—twenty-five years—and the great variety and amount of labors which he performed during that time, as a preacher, a physician, a coadjutor in the department of the mission press, and last, not least, as an effective shield to succor the poor oppressed Nestorians, standing as a day-man between them and the Mohammedans, by whom he was profoundly respected, as well as the scrupulous fidelity, the marked ability, the wise and almost unerring judgment,—though so modest in his bearing,—and the untiring perseverance,

energy and endurance with which he has cheerfully met and discharged all his multifarious and arduous duties,—a burden very seldom borne by any missionary,—render his death a loss to the mission, which seems to us entirely irreparable.

*Resolved*, That the acquisitions of Dr. Wright, as a ripe and accomplished Oriental scholar, and an experienced missionary translator and general laborer, render his removal, additionally, a matter of very deep regret, and particularly at this time, in reference to the translation of the Holy Scriptures into the Tartar-Turkish,—a language spoken by many millions of men, who have never had the Bible,—a work upon which our brother had recently entered.

*Resolved*, That we cherish a yet deeper sense of our loss in the death of Dr. Wright as that of one of the most amiable, gentle and pure minded of men, and a very conscientious and devoted Christian.

*Resolved*, That while we are so deeply stricken by this afflictive dispensation, we would still bow submissively under it, as from the hand of our kind Father in heaven; nor would we be unmindful of our great obligation of gratitude to Him, for sending to us such a fellow laborer, and sparing him to our work so long.

## LETTERS FROM THE MISSIONS.

### Sandwich Islands.

#### H I L O, H A W A I I.

LETTERS FROM MR. COAN, DECEMBER  
22, 1864, AND JANUARY 6, 1865.

#### *Tour in Puna.*

IN the first of these letters Mr. Coan presents a narrative of tours in his field, which will be read with much interest. The first was in the district of Puna, in November, when our brother was soon among the "pulu gatherers, who are scattered through the forests in all directions, from one to three miles from the volcano;" making "the wilderness of Kilauea" one of his "stations in pastoral tours." He writes:

Here, on the brink of this great abyss of fire and sulphur, surrounded by puffs of steam and pillars of smoke forever ascending, lighted by lurid mineral fires, and within hearing of the splash of igneous waves, the low murmur of subterranean thunder, and the startling detonations of exploding rocks, I gathered my scattered flock, endeavored to impress them with the baleful nature and bitter end of sin, and to lead their minds upward, to realms of purity, peace and love. Here also, for the second

time, we celebrated the undying love of Jesus, in the sacramental supper.

From Kilauea I went about ten miles, into the highland forests of Hawaii, where there was another camp of about sixty pulu gatherers. This camp is a romantic one. It is a little opening of field lava and sand, one-fourth of a mile in diameter, nearly circular, and surrounded by tall forests and jungle.

At a little distance from this camp, on the east, there is a beautiful pit crater, nearly circular, about three hundred feet deep and from two to three miles in circumference, with a sand floor, so smooth and hard that a cavalry regiment might be reviewed there. At right angles with its western bank runs a fissure, from which hot steam has issued from time immemorial; and here, without fuel, the natives cook their pigs and vegetables.

#### *Civilization in the Forest.*

About two miles to the north-west, a rough cone crater rises, some five hundred feet high, surrounded and covered with forests and jungle. In this wild, romantic camp, I spent a night, and met

with a most cordial welcome. I was entertained with bread, (fresh,) butter, tea, coffee, milk, sugar, rice, pastry, fowls, eggs, and other meats and vegetables. I sat at a civilized table, in an easy arm-chair, and slept on a bedstead, with soft bed, clean sheets and pillows, and protected by a mosquito netting. The house was well supplied with clock, watch, Bibles, Testaments, hymn-books and other volumes, and with newspapers.

And this mountain-house in the deep forest, far from the sight and sound of the great world, belonged to a native Hawaiian, who had been one of the poorest of our Hilo boys, and had never attended school more than six months, and that one of the poorest of our common schools. By good behavior, by dint of native energy and great perseverance, and by a fearless profession and consistent exemplification of Christian truth, he has raised himself above most of his neighbors, and gained the respect and confidence of foreigners. He is judge of the district of Puna, and also a partner with two foreigners, in collecting and shipping pulu to California.

Here Mr. Coan preached to an attentive audience, administered the Lord's Supper to members of the Puna church, took a collection of seventeen dollars for missionary purposes, and the next day started on his return to the sea shore and to Hilo, laboring at all stations on the way. On this tour he collected one hundred dollars for "the heathen."

#### *Tour of Hilo—A Storm.*

Early in the present month, (December,) I started for the tour of Hilo, on Saturday, in a cold and driving rain, and reached the station where I had appointed to meet the people on the Sabbath. The Lord's day came, and with it a howling storm and raging streams. This storm was three days in progress, was so severe and unremitted that only four ventured out to church, and I held a family service in the house where I lodged, without going to the meeting house. All day long, and all

night, the storm howled, and the roar of the rising streams, and the dash and thunder of the cataracts was indeed as "the sound of many waters." Monday came, and Tuesday, and still the rain descended, the winds blew, the sea roared, and the streams increased in volume and noise and madness. I could do nothing. It was useless to attempt to proceed. Every little rill was a furious torrent, defying the passage of man and beast. The fields and roads were a sheet of moving waters, and the larger streams were smoking and thundering and hurrying to the ocean. I was "weather-bound," or more truly, Providence held. Thus I remained until Wednesday, when the storm abated, the wind lulled and the sun looked feebly through watery clouds.

#### *A Narrow Escape.*

Near noon I sallied forth, and succeeded in making about six miles through streams and mud. In one stream, where for thirty years I had never before met a difficulty, I came near losing my horse, not to say my life. Finding the river more deep and rapid than I had ever before seen it, I took the precaution to attach a rope to my horse's head, and have it thrown to natives on the opposite bank of the stream, that thus he might be pulled over while I remained upon his back. All went well till we were near the middle of the stream, when my horse got one of his feet fast between two rocks, under water. He struggled, but could not extricate himself, and at last gave over to die. I succeeded in getting from his back to a large and slippery boulder, which just cropped above the rushing waters. To this I clung. At length the horse got clear and was drawn over the stream. The rope was then thrown to me, and the men on the bank pulled me also over; so this danger was passed. I rode a mile farther, and came to a river so broad and deep and rapid that I concluded to stop over night, (it was near



sunset,) hoping that it would fall much before morning. My hope was not disappointed, and the next morning I went on, the roads still being deep and heavy with mud, the precipices slippery, and the streams barely passable.

### *Another Danger.*

I traveled this day about sixteen miles, reached the last station in North Hilo, giving out new appointments as I passed along, to be fulfilled on my return. When about eight miles from the terminus of my day's ride, I came near, a second time, losing my horse. On ascending a precipice, in a narrow and rocky defile, the horse lost his balance and fell backwards down the precipice, and became fast among the rocks, with his head downwards. I was mercifully preserved. Disengaging my feet from the stirrups, I slid from the horse just in time to be saved from his crushing fall. The gear of the saddle was broken, a stirrup under the horse was crushed, and the poor beast lay nearly on his back, helpless. Several natives came to my succor, and with ropes and lifting we relieved the animal, and mauled, bruised and bleeding, he stood again on his feet. I obtained another horse, partly repaired my saddle, was presented with a new stirrup by a kind native, and in half an hour was on my way again, with a happy and thankful heart. When I returned, the horse was so much recovered that I rode him home.

### *Native Preachers—A New Church Edifice.*

By hard and constant labor, I was enabled to meet all my appointments on the return trip. I spent a Sabbath with Timothy Pohano, our ordained brother at Hakalau. He seems laborious and faithful, spending a large part of his time in traveling and visiting among his people, to whom he appears to be acceptable. I also spent one Sabbath during this tour at Makahi, with our licentiate, Pahio Kaapa, an amiable and good man

and a faithful fellow-helper in the work of the Lord.

On my way home I spent a night and a day with Hanai, another located licentiate, at Pahaeahae, four miles from Hilo. Here we dedicated a neat little church, well finished and painted, inside and out, with a bell tower, much like the one at our station. The cash expended on this church was \$800, and the whole cost, were the labor of the people included, would be about \$1,000. All this expense, except a small sum from others, was borne by the people of the parish; men, women and children working together, and with a will, in a sugar plantation, during sunshine, rain and mud. The house was built entirely by a native carpenter; a neat, respectable and substantial edifice. The roof is covered with zinc.

It rained on the day of dedication, and the roads were very muddy, yet the house was crowded, and many remained outside. The natives prepared a great feast for the occasion, and a contribution of more than \$100 was taken up in aid of the house.

### *Contributions.*

During this tour in Hilo, I received for objects of Christian enterprise about \$200. At our monthly concert at the Hilo station, for November, we took up \$100. Our monthly collections have ranged from \$40 to \$70. November was flood tide, but for what reason we know not, as no extra object was presented. We have funds collected, in part, for six more meeting houses.

Writing again on the 6th of January, Mr. Coan mentions another benevolent collection as follows:

Last Sabbath, January 1, we took up a collection in our station church of \$260 for the American Board of Commissioners for Foreign Missions. On the same day contributions were made in many of the out-station churches for the same object. These are not yet all reported. Our people came up cheer-



fully and liberally to the work, and we appropriate the sum of \$400 to our foster mother, with much *aloha*, and with many prayers for the increased prosperity and usefulness of this highly favored Institution.

#### *Interest in American Affairs.*

The people to whom I minister are, almost to a man, watching, with tender and strong interest this fearful struggle in the United States. Their hearts and prayers are with the Federal Government, they read the history of the war in the papers with eagerness, they shout in all the triumphs of the North, and the names of Abraham Lincoln, General Grant, Admiral Farragut, and other distinguished patriots are familiar to them as household words. We were all jubilant when tidings came of the re-election of our good President, and many a heart went up in thanksgiving to God.

#### *Week of Prayer.*

We are now observing the first eight days of 1865 as days of prayer, in unison with Christians of many lands. We meet daily in the native church, at three P. M., and the foreign Christian brethren and sisters meet every evening at my house. We are comforted and encouraged in God although surrounded with trials, and although this young "vine," which the Lord has so carefully planted and so tenderly watched for more than forty years, is in danger of being trodden down by "wild beasts" and "consumed by the fire" of ungodliness. It is true that "the enemy comes in like a flood;" but it is as true, that a Power is offered us which will overwhelm all the foes of Zion. We will, therefore, trust and look up; and so will you and all the friends of Jesus in our struggling, bleeding country.

### *Micronesia.*

#### *E B O N .*

LETTERS FROM MR. SNOW, OCTOBER 12, 1864, AND JANUARY 16, AND 27, 1865.

#### *Illness of Mr. Bingham.*

THREE letters have been received from Mr. Snow, one written at Ebon, in October last, and the others at Honolulu, Sandwich Islands. In the first he speaks of long delay in the arrival of the Morning Star, for which they had been looking since July, and says, "Our last mail is now more than a year old; and in these perilous times, this makes us feel quite like dwellers apart from the busy, warring world. You have closed another meeting of the American Board, while we are without a report of the meeting for 1863." Mr. and Mrs. Bingham, from Apaiang, had been at Ebon since June 13, Mr. Bingham "decidedly on the invalid list." Mrs. Snow was also "getting upon that list." In July, eleven persons were received to the church at Ebon, making forty-three members in good standing.

The first letter from Honolulu states that the Morning Star reached Ebon, November 5, and that in view of Mr. Bingham's state of health, it appeared to be Mr. Snow's duty to accompany him to the Sandwich Islands. Mrs. Snow and the children had been expecting to go to Honolulu at that time. The two families therefore took passage together, first for Ponape and then to Honolulu, where they arrived, January 16. Mr. Bingham was still very ill, having been, Mrs. Bingham writes, "for more than eighty days mostly confined to his bed." Prayer will be offered by many in his behalf.

#### *Hawaiian Missionaries.*

Mr. Snow states that two of the Hawaiian brethren, with their families, Kapali and Kaelemakule, had gone to occupy a new island of the Marshall group, Namerik. Through the prejudices and influence of chiefs, they were not cordially received, but, aided by Captain Gelett, they were allowed to land, with their effects, and took quarters, for a time, in buildings belonging to the oil station of Captains Gelett and James. Mr. Snow had been much pleased with these brethren, and thought them "a good pair to go together." He writes as follows of

#### *The Farewell Meeting.*

When they left us at Ebon, we had a kind of farewell meeting at the church.

Very many from their little parish at *Toke* came to Ebon to see them off, and it was touching to notice what a hold they had secured upon the affections of the native church members. Mr. Kaele-makule spoke first to them, and was followed by Mr. Kapali. The first one spoke well, and I have seldom heard remarks breathe more truly and fully the real missionary spirit than did those of Mr. Kapali. The tears began to start in different parts of the assembly as he spoke of the constraining love of Christ, and of the abounding joy he felt in being permitted to go forth again, to occupy a new post in the kingdom of darkness. As they were leaving the shore, we tried to give them our native "Waft, waft, ye winds, his story;" but when we got through, I found we had not much of a chorus of voices, for many of those who began to sing were bathed in tears. When men secure such hold of the hearts of the people, we need not have much fear of pushing them out into untried fields. Their Master is with them.

Ebon is left now with only Aea and his family; but they have been left so before, and under less favorable circumstances. It will afford an opportunity to test the native Christians, such as will do them good; for Aea will have to send out the more hopeful and intelligent of the church members to instruct and conduct religious services at the four out-stations, which will afford the needful stimulus for healthy development. Some may stumble, others may fall, but the gold will abide the fire; the true disciples will develop into vigorous, working men and women. Our schools have not been so well attended as formerly, and this has been owing in part, I think, to want of material, in extent and variety of books, etc. The novelty of learning to read in their native books, and to write, is also wearing away.

#### *Progress at Kusaie.*

On the way from Ebon to Ponape, Mr. Snow visited his former station on Kusaie,

(Strong's Island,) which has been left without a missionary since his removal to Ebon in 1862. It will be seen that he found much to cheer his own heart, and much for which many will render thanks to Him who watches over his followers, in the state of things among the church and people thus left. In his third letter our brother writes;

I ought perhaps to report more fully than I did in my last, of our work in Micronesia. We found a very favorable state of things upon Kusaie, as we touched there on our way. We made the island Sabbath morning, and ran into our harbor just before meeting time. The contrast between the heathen party, as we saw a specimen in the boat which came off to us, and the Christian party as they came along in their canoes when we were coming to anchor, was about as marked as could well be. The former were almost naked, dirty and haggard-looking, while the latter were dressed, clean, healthy and cheerful. After our morning worship on board, we went on shore, and met at the little wharf, a crowd of earnest, happy looking faces, with such greetings as made us feel that we had not been forgotten, nor had their love grown cold. And as we entered the house, the females were sitting about ready to give a more refined and improved edition of the welcome we had received upon the wharf. Many new faces were seen. Some we were not a little surprised to see, and supposed we were meeting those who only happened there on their way to meeting. But we were rejoiced to learn, subsequently, that most of them were the friends of the Saviour.

#### *Sabbath Service—Sabbath School.*

After our thanksgiving song and prayers, we all repaired to the church, and there it was my joy to break unto them again the bread of life. And they partook thereof like those hungering and thirsting for it. As we took them so completely by surprise, they had no opportunity to get themselves in any special readiness to receive us, yet it

did our eyes and hearts good to see such a clean and well-dressed audience; showing that they had taken excellent care of their small and second-hand wardrobes. Capt. Gelett spoke to them of his early visit to them, soon after our arrival in 1852, (he brought us our first mail,) and of his continued and growing interest in them, and desire for their eternal welfare. After the morning service came the Sabbath school. This was well regulated, orderly and remarkably still. Their national habit of addressing their chiefs in a low under-tone they take into the school, so that, while the house was small for so large a school, there was no confusion of voices among the classes. I ran my eye over the class book of the superintendent, and think I never saw a Sabbath school so large where the attendance was so full and uniform. The afternoon service and evening prayer meeting were seasons of deep spiritual interest.

We were interested to learn, subsequently, that something over sixty names were on their list of hopeful ones, more or less of whom they regarded as true converts to righteousness. Some of those who had given their hearts to the Saviour had sickened and died, with comfortable hopes of a blessed immortality, so that some familiar faces which I had been accustomed to see I may next meet where no sin is.

#### *Admissions to the Church—Discipline.*

Tuesday afternoon we had a church meeting. Five were examined and received to the church. It was gratifying to see how carefully they had kept up their church discipline. One had been set aside for deceiving. He had been using a carpenter's tool upon a canoe, and broke it, and tried to throw the blame upon a little boy. When it was discovered, he was removed from the church. At this church meeting five made confession of their sin, and were restored. In one or two cases, where confession was made and forgiveness

was asked, it was done so ingenuously that not a few of the church were affected to weeping.

#### *Communion Season.*

As we were to leave Thursday morning, by daylight, arrangements were made for celebrating the Lord's Supper Wednesday afternoon. It was a season of sweet and hallowed interest. During our absence, the past year, the Christian people had built a house in which to hold their prayer meetings. It was built on Dove Island, and was nearly as large as the house where they hold their Sabbath services. It is one of the most substantial buildings upon the island, and all about it—inside and out—was neat and very well arranged. We had our communion in that house. Mr. Bingham was brought in, and lay upon a couch and participated with us in this precious season. Those five persons were received by baptism, and I also baptized eight children of the church. Mr. Bingham was able to make some very appropriate remarks at the distribution of the cup. The prayer meeting, in the evening, showed how richly their feast of love had been enjoyed by this church without a shepherd.

#### *Parting.*

It was late in the evening when we bade them good bye, and "took up our carriages" for the Morning Star. As the next morning was calm and the sea smooth, quite a large fleet of canoes, with men, women and children, accompanied us quite far out to sea. And as those who were on the Morning Star were about leaving, we gathered on the quarter deck, sang one of their sweet hymns, invoked a benediction from the Great Shepherd, shook hands and parted. Your heart would have been moved could you have seen them holding upon our hands with tears in their eyes, eager to catch some parting word of counsel and encouragement. O that we could have remained longer, given more



instruction, and received more to the church. When may we go again and make up that lack of service?

Here we took on board a cow and calf, from my little herd, on Mr. Bingham's account, and a blessing truly she was. Dr. Stangerwold says he could not have reached these islands alive but for the milk from that cow.

### *Ponape.*

Our visit to Ponape was one of great cheer to us, seeing and hearing what wonders the Lord had wrought for that people. O how much dear Brother and Sister Sturges do need an associate, to aid and cheer them in their arduous work. I fear the delay in sending one may prove fatally expensive. I bespeak for that interesting field an earnest and efficient co-laborer, and that too at the earliest date. I may hereafter speak of particular reasons why this is urged so earnestly.

## *Fuh-chau Mission.—China.*

### ANNUAL REPORT.

THE report of this mission for the year 1864, refers, first, to the death of a daughter of Mr. Hartwell, the return of Mr. Doolittle and family to the United States, and the general good health of the mission families at the close of the year. The mission occupies two stations,—one called the city station, and one at Nantai, a suburb,—and three out-stations. There is a small chapel in the city,—a larger one being much needed,—and a church building, and the "Makiu chapel" connected with the Nantai station. The brethren have preaching services not only on the Sabbath but often during the week,—at Nantai "a total of eighteen services per week." Mr. Hartwell has under instruction a class of three native helpers, who spend half their time in active labor. Mr. Woodin has also "a training school for helpers," at the out-station, Nangseu. The two station churches now have 36 members. Four were received at Nantai, and two excluded in the city, during the year. There is also a church at the out-station Changloh, of 9 members,—two received within the year. There are "two small boarding schools and one day

school." Labors and results have been much as heretofore, apparently; but at the close of their report the brethren speak, as follows, of

### *Prospects and Wants.*

To whatever point in our field we direct attention, the prospect is encouraging. A spirit of inquiry, we think, is abroad among the people, though its manifestations are few and feeble. Great numbers have often listened to the gospel, and heard its truths and its hopes contrasted with the dismal aspects of their own superstition and idolatry. And now they have before their eyes living instances of its power and purity, in their converted countrymen. He who once said "Ye are the light of the world," "Ye are the salt of the earth," will, without fail, give his church power, in these dark, corrupt abodes of heathenism.

We look forward to a speedy extension of our field of effort. Our out-stations are contiguous to two district cities, Yungfuh and Fuhtsing, south-west and south from Fuhchau. Both places may be found on a good map. This [the occupying of these cities] will be a natural expansion of our work, and just what we may reasonably hope that God in his providence will bless us in attempting. If we had suitable native agency at command, we would at once occupy both places. We intend to avail ourselves of the first clear indications of Providence in the matter.

### *Appeal for Help.*

Our hearts were made very glad by the recent intelligence from Boston,— "The Board is free from debt, and there is a small balance in the Treasury." That balance seems to say to the American churches, "Do not any more distrust the Lord of the harvest. In the darkest hour He will be with you; only be of good courage and go forward." Surely there could be no more fitting time for us to make our appeal; yet it is not an appeal for money so much as it is



for something which just now we need more than money.

1. We need an immediate reinforcement of men for the work. Look at our condition as a mission. Mr. Doolittle's leaving reduces us to four families, and soon another family must leave, to regain, in their native land, the health and strength wasted in this warm climate. There will then remain only *three* families. Our work begins to grow upon us, and to tax our strength to the utmost. We have little churches springing into existence; we have out-stations to oversee; we have schools demanding time and much pains in the care of them; we have the call from without our present limited circle of labor, urging us to cultivate new ground, and we have important work to do in our studies. Three men are not competent to do this work effectually, and we must look to the American churches and seminaries to supply our great need. It is a work that will repay the means expended upon it, a hundred fold, in a revenue of glory to the Lord of the harvest.

2. We earnestly ask the united prayers of Christians for the outpouring of the Holy Spirit upon us in our labors, and upon the churches gathered by our means. It is a solemn thing, we know, to make such a request, and then meet the increased responsibility which it implies and imposes on us. Yet we must beg for this. It is the most important of all our wants, and without this gracious supply, we know that we shall most signally fail of success in this our life-work. Whatever the beloved churches withhold, let them not deny us their constant prayers; and to God will be all the glory.

He removed to that place, with his family, on the 20th of September last, and says, "We have been glad to find our reception so much a welcome." In his letter, several interesting incidents are mentioned.

#### *Church Organized—A Case of Persecution.*

On the eleventh of December, we formed a church at this station, gathering the eleven members from the churches of four different stations. The occasion was one of special interest. That evening we came together to break open three contribution *ka'aia*ms, which had been sent in. I am confident that one of these would, under all the circumstances, be considered the prize *kalaia*m for the year. It came from the most abused and persecuted native Christian whom I know, a poor catechist of the Sivagunga station, who has been hardly able to find the means of living, though he would be well-to-do if left in peace. It was full, and overflowing by a handful of copper change, the whole amounting to more than five rupees.

I have had occasion, heretofore, to mention this man's trials, but every few months some new evil befalls him. Within the last six months he has been beaten severely, and robbed in open day, by the zemindary peons. Frightened by the beating of her husband, his wife, not yet recovered from a recent confinement, was made seriously ill, and was for weeks in Mana Madura at the very door of death. She had hardly recovered sufficiently to be carried back to their village, when the peons came again for the man's tax, and as he escaped from them, they seized the lad who had been left to take care of his family, and who was especially needed to milk the goat, upon which the infant depended for food. He begged to be permitted to milk the animal just that morning, but to no purpose; and as no one of the neighbors would render aid, the child was kept more than a day without food, and was starved to death. Though it lived two or three days after the boy's return, it

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#### *Madura Mission.—India.*

LETTER FROM MR. CAPRON, JANUARY  
7, 1865.

AFTER long and wearisome delay, Mr. Capron's house, at Mana Madura, is completed.

did not revive, but sank away to death, and the boy and the halfwitted grandmother carried it out and buried it.

#### *Caste and Christianity.*

I cannot refrain from relating here a beautiful incident to illustrate the position of Christianity among the castes of this country. The very day that his child died and was buried, the catechist, knowing nothing yet of what was transpiring at home, set out with one of our servants from Mana Madura for Sivagunga,—a Shanar with a Pariah. On the way they talked about the Christian hope, and the catechist, mentioning the joy and consolation which he had found in his severe afflictions, seemed in unusually good spirits. A heathen followed them and then joined them, and the three arrived together at a convenient place for eating, and took the food which they had brought with them. After this the heathen offered them both betel, but happened to ask the Pariah of what caste he was, and as the man did not conceal the truth, he started up and withdrew to a little distance, as if shocked at the disclosure. "Why," said he, "I thought by your conversation, that you were of high caste."

#### *Change in a Zemindary.*

The great Sivagunga zemindary has, by a decision of the Privy Council, been taken from the late incumbent and given to a woman. This has brought the zemindary, practically, into the power of an Englishman, Mr. Fischer, who is making a multitude of changes for the benefit of the estate and of the people. The one which most interests me is that he has set up a printing press in Sivagunga, which has brought into his employment a number of Christians who desire to form a congregation. I have been to see them, and have promised to send them a catechist, and if possible to build for them a house of worship. The list contains the names of men, women and children from the London Missionary Society, the Society for Propagating the

Gospel, the Church Missionary Society, and the Lutheran Missionary Society. Two of the women can read.

#### *Call for a Missionary—Encouragement.*

The station of Tirupuvanam now calls loudly for a missionary. I rejoice to think that there is encouragement to labor there, especially in the southern part. The people who recently joined us in the village of Varisur have attested their sincerity by giving their instruments of devil worship into my possession.

Since my last letter I have had the very great encouragement of a tour in the Kambam and Periaculum station districts, with Mr. Noyes. This was my first visit to a region where such numbers of people have become Christians, and the sight gladdened my eyes. I shall not, for years, lose the stimulus to labor which those scenes gave me.

#### *DINDIGUL.*

#### LETTER FROM MR. CHESTER, DECEMBER 26, 1864.

MR. CHESTER reports, in this letter, for the previous five months. "There is little new to communicate." Three new schools have been commenced in villages of the station, where there were congregations formerly; and in three or four other such places it seems very desirable to open schools and secure school houses, which might be also "prayer houses," and places where the missionary might meet the people. "In two villages," he writes, "men formerly connected with our congregations have come to me of their own accord, begging that I would commence a school, and promising to pay something both towards a building and the wages of the teacher." But there is a want not only of means, but of suitable teachers.

Mr. Chester has found much to do as a physician, as well as in the more directly missionary work. When at home he often has as many as thirty calls in a morning, and during the first four months of the year he had "an average attendance of as many as sixty each morning." "The total number of new cases during the past ten months has been 1,380." The following are extracts from his letter.

*An Idolatrous Feast.*

There is a great feast, every October, in a village five miles from Dindigul; and I was surprised, on its late recurrence, to see what crowds collected to worship a deified woman, of whom so little seems to be known beyond the mere local district. I know of no other temple built for her except in this town, and this temple does not contain her image. The potters make an image of unburnt clay on Sunday, on which day and Monday it remains in the temple, the people, through the whole day and night, bringing offerings of money, sheep, fowls, plantains, cocoa-nuts, &c. On Tuesday morning this image is carried through the village, in a gaudy car, or palankeen, borne on the shoulders of men, to an open place near the river, where, divested of its ornaments, and allowed only a small piece of cloth, it is suffered to remain until the first heavy rain, when the unburnt clay falls to pieces. If there should be no rain for a week, the people destroy the image themselves. On Tuesday morning, over 3,000 sheep and as many fowls were sacrificed to this idol. And this goes on year after year!

*Intelligent Men in Bondage.*

Among the tens of thousands who came to worship, I saw many zemindars, and many officers of the collector's cutchery, in Dindigul. Among them was the tahsildar of Dindigul, a very intelligent brahmin, who was educated in our mission school at Madura, and who speaks with the greatest interest and affection of Mr. Ward. This man is well acquainted with the Bible, and I have talked for hours with him, as I presume Mr. Webb did when he was here, on the subject of religion. He has even told me that he knows the Hindoo system of religion is not true, that he believes Christianity is, and that if the brahmins would accept the Christian religion in a body he would rejoice. Still, the fear of his caste and family, the difficulty in

connection with the marriage of his children should he become a Christian, and the dread of persecution, hinder him, as they do very many just such intelligent men, from leaving heathenism. At this feast I spent two days, with the native pastor and a few of my catechists, preaching as we had opportunity, and selling Scripture portions and tracts. 126 Scripture portions were disposed of.

*Sale of Books—Sabbath School.*

We determined, at the first meeting I had with the Dindigul native helpers, to try, for at least one year, the plan of selling Scripture portions and all tracts with printed covers, and the experience of the year has fully satisfied me that there are many advantages in this. We have sold, during the ten months, 662 Scripture portions, and 1,237 tracts, giving away only small four-page tracts and fly leaves.

Our Sabbath services have been well attended through the year, and the Sabbath school has been gradually increasing till the present time. We have now sixteen classes, and about twenty five scholars in a class corresponding to the infant class, in America. Our school exercises are very much the same as at home, but we always have an address, of about ten minutes, upon some prominent subject connected with the lesson. During the year we have had the kind assistance of two English friends in the school,—one the gentleman acting for the Dindigul sub-collector, and the other the wife of the police inspector. Each of these had a class and came regularly; but both have left Dindigul, being transferred to other places, and Mrs. Chester and I are now the only teachers beside natives.

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*Gaboon Mission—West Africa.*

LETTER FROM MR. PRESTON, JAN. 1865.

*Translating and Printing.*

IN this letter Mr. Preston enters somewhat into particulars respecting his own work in



the mission field during the year 1864. Respecting one portion of the work he writes:

About nine months I have devoted to translating, revising and printing. Remember that I know nothing of the art beyond what I have taught myself here in Africa; that I have an old hand press and *ink-balls*, and do all the work myself, except that Mrs. Preston, also self-taught here, has assisted about an hour per day, for a few weeks.

The Gospel of Luke has been printed, sent to New York to be bound, and is now there ready to be returned to Gaboon. The Gospel of Mark—roughly translated before 1864—has been thoroughly revised and printed. The Gospel of John has been translated, revised and printed. These are waiting a passage to New York to be bound. The Psalms—Mr. Walker's translation,—have been printed as far as Ps. 65: v. 10, and but for Mr. Walker's sickness would have been nearly finished by the close of the year.

Allow me to say a word as to the way of making the translations. Take the Gospel of John for example. I made a translation of this Gospel into Dikele years ago, sparing neither time nor labor to make it as good as I could. This labor was all available when I came to translate into Mpongwe. I first made a rough draft in the Mpongwe, without assistance. Then I revised it with the best interpreters I could get. Next I put it in type and got a proof sheet. This I revised with the teacher of our boys' school, a native of Cape Palmas, who speaks Mpongwe like a native, has had large experience in translating and teaching this language, and is a good English scholar. A revised proof of this I passed to the hands of Mr. Walker to be further corrected, after which it was struck off.

These translations, imperfect as they are, have been printed under more favorable circumstances than any former ones, and are, in my judgment, better conformed to the idiom of the language than any before made.

### *Exploring Tour South of the Gaboon— Lake Ndogo.*

In July, 1864, at the request of the mission, Mr. Preston explored "the coast south of Gaboon, and the Fernand Vas River." Respecting that and adjacent sections of the country, his own tour, and the out-station which has been before mentioned in the Herald as taken by the mission at the Fernand Vas River, he now makes statements of considerable interest. The river, judging from the map, must be about one hundred miles south of Baraka.

I have not thought that my little exploration in the month of July is worthy of a detailed report, as I failed in the most important part—viz. the Fernand Vas. Perhaps it may interest you to know that at one point, 2° 40' south, I penetrated the interior to the borders of a most beautiful lake, some forty or fifty miles long, and from five to ten miles wide. I regret that the vessel's stay at that point precluded the possibility of full examination, as it has never been seen and described by any explorer. The native name of the lake is Ndogo.

### *New Out-station.*

An out-station in the Fernand Vas river is, I suppose, an established fact, it having now been occupied by a native assistant from Gaboon for four months, and his last letter reported a school of thirteen scholars, fed and clothed thus far by their parents. It may therefore be well to say something about it.

For its position and a map of the surrounding country, see the map in Du Chaillu's "Adventures in Equatorial Africa," which is correct enough for all practical purposes. The rivers there laid down as explored, and dotted out as heard from, are all there, and more too, as shown by recent explorations by the French. The station is a little above Biangano of that map, as I recollect it, on the west bank of the river, on a sandy plain, about twelve or fifteen feet above the surface or the water. In front rolls the Fernand Vas river, near a mile wide, and navigable for steamboats south-east



into the interior, I know not how far. Across the river are the almost interminable mangrove swamps of the delta of the Nazareth, including countless islands, passages, creeks and rivers. One of them, the N'poulonay of Du Chaillu's map, was lately explored by a French steamer that entered the Nazareth north of Cape Lopez, ascended that river more than one hundred miles, and came down the N'poulonay to the Fernand Vas river. Back of the station is the prairie, mentioned above, interspersed with "islands" of bushes and low trees, extending for miles away to the south. Still further to the west, three or four miles, is the beach, where the surf of the South Atlantic breaks in thunder tones, ever heard at the station. The people of all that region around Cape Lopez, down to Cape St. Catharine, and far up the Nazareth and Fernand Vas rivers, speak a dialect varying from the Mpongwe of the Gaboon only in a few words and phrases. Next interior, up the Nazareth and Fernand Vas rivers, the Dikele is spoken, and beyond this, other dialects related to the Dikele. Dikele is the language spoken by the Bakele people. Thus the books made for Gaboon, both Mpongwe and Dikele, are just what we need in that region, and no new dialects are to be learned or reduced to writing till we pass one hundred miles or so interior, to the south-east.

#### *An Unknown Lake.*

The advantages of this point, from which to penetrate the interior to the east, up the Nazareth and its branches, and to the south-east up the Fernand Vas, can hardly be over estimated. One branch of the Nazareth passes round the Gaboon river to the eastward, and heads north of the equator, perhaps in the great lake of which I heard at Nengenenge, from a Pangwe, in June last. He came, he said, from the interior, a distance of three months' journey, from the western shore of a lake, respecting the north and south ends of which he knew nothing;

could not see the east shore, and had never been there. Slaves from the Asyira, Apinji, and many other tribes beyond the Bakele, can be found in the Gaboon, speaking Mpongwe, and ready to accompany and assist the missionary or explorer in their countries.

#### *Advantages of this Out-station.*

From all I can learn in three visits there, and from conversation with intelligent white men who have lived there, I am of opinion that the Fernand Vas is less unhealthy than the Gaboon. So said Capt. Lawlin, an old African trader, who has lived there, and such is M. Du Chaillu's opinion. I have not known of a single case of malignant African fever among the half dozen French, Scotch and American white men who have lived there. The common ague, had in Africa, may be called "African fever,"—such, I am persuaded, were the fifty attacks of M. Du Chaillu,—but it is quite different from the malignant or "pernicious" African fever, sometimes experienced here.

We of the Gaboon communicate with the outer world once a month, by means of the English-mail to Fernando Po, and the French steamer thence. Fernand Vas would have to communicate through Gaboon and rather more irregularly. However, there are boats frequently passing and repassing. Vessels from Gaboon visit the trading houses there every month or two, thus affording opportunities of going and coming, and sending supplies. The trade of that region in India-rubber, Ebony, and Palm-oil, is extensive, and that in oil is rapidly increasing, since the slave trade is almost extinct; so that there is no prospect of any interruption to these opportunities of intercommunication.

#### *Generous Gift of Premises.*

Such is the field we have been called, in a providential manner, to occupy, with no expense for buildings, and but five dollars per month for the teacher.

M. du Chaillu had been trading there for about a year, preparatory to another exploring tour into the interior, and had offered his assistance in forming a station, and his premises when he had no further use for them. They were extensive enough for a station for white missionaries, built at an expense of more than \$200. I visited him in July, just as he was loading his last vessel and about starting for the interior. He then had an opportunity to sell his premises for a fair price, but he refused, and renewed his offer to our mission. I accepted conditionally, and on my return to Gaboon secured a man to go there, take charge when M. du Chaillu should leave, and make the trial of commencing a school. He has been there more than four months, and has succeeded beyond our expectations. Young, wholly inexperienced in such work, and without the aid which the presence of a missionary would give, he has collected a school numbering thirteen, while the parents show such interest in having their children taught that they clothe them and furnish the food for them to eat. The teacher holds meetings at his station on the Sabbath, and also preaches, to some extent, in the neighboring towns.

### *Help Needed.*

The desire of the Prudential Committee to find and send out suitable persons to reinforce the Gaboon mission was stated in the *Herald* for March last. Information of the severe illness of Mr. Walker has been received since that time, affording another admonition that something should be done speedily. It is not surprising that Mr. Preston writes in a tone of despondency, as he looks at the prospects of the mission in this regard.

Were the Gaboon and West Africa in good odor at home, were the agony and crisis in our beloved country past, and would it do the least good, I would say this new field needs a missionary. But if the above statement of facts does not constitute an appeal to some one to come over and help us, I know not how to make it. And the Gaboon!—Are we no

more to hope that we shall be reinforced? I am the youngest missionary in the field, yet it is sixteen years since I joined the mission. Another year (D. V.) will probably complete what it is proposed to print of the Scriptures, for the present. Then, not being able to preach, [on account of throat disease,] and having no other work in these parts, there may be nothing left for me but to withdraw. Mr. Walker has been a missionary for twenty-three years, and in the ordinary course of nature cannot remain much longer. We are all grey headed; we look in vain for any sign of reinforcement; and it begins to appear to me that the Gaboon mission may, at no very distant day, be extinct, from want of necessary reinforcements to take up the work when it drops from our hands. Ought this so to be?

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### *Syria Mission.*

#### *BEIRUT.*

LETTER FROM MR. H. H. JESSUP, FEBRUARY 13, 1865.

#### *A Mohammedan Convert—Persecution.*

THE case here mentioned by Mr. Jessup affords further evidence that the spirit of opposition to the truth, and especially to any movement among Mohammedans towards the Christian religion, which was exhibited some months ago, in so marked a manner, at Constantinople, still exists, apparently in all parts of the Turkish empire, and may yet occasion much suffering to converts. Mohammedanism, Paganism, Romanism, the unregenerate human heart, are what they have ever been. Conflicts and persecutions are not all things of the past. There is much occasion still to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty."

A Damascus Mohammedan, of a high family, has recently become a Christian, and now lies in chains and prison in the Turkish barracks in Beirut. He was brought in yesterday, through the streets, his hands in wooden stocks, an object of contempt, and a warning to all Mohammedans. We have learned that he is subjected to every kind of abuse and

insult in his place of confinement, though no one is allowed to speak to him or see him. I have no hope that any thing can be done for him. We can only pray that the Lord will sustain and deliver. A few weeks since, the official Arabic Newspaper had a detailed account of Sir Henry Bulwer's refusal to interfere on behalf of imprisoned, converted Turks in Constantinople, and it is the general opinion here that Christian nations care no longer for the cause of religious liberty in this Empire. It would not be strange if this man were suddenly put out of the way, in some secret, oriental manner.

We are greatly interested to hear more about him. I was in Abeih on Wednesday, and Mr. Bird informed me that a converted Mohammedan of Damascus had just been spending several days in Abeih, and had gone to Beirut with a letter to me. He evinced remarkable knowledge of the Bible and of doctrinal truth. I returned to Beirut on Friday evening, but the man has not been seen since, and we are apprehensive that he may be the person now in prison for conscience' sake.

These cases [of conversion] are multiplying,—this is the third we have heard of in Syria within a short time,—and this notwithstanding the persecuting power and spirit of the Turkish Government and the Moslem populace. It would not be wise, nor safe, to tell all we know of the numbers of Moslems now reading and studying the Bible. This blessed heaven will yet leaven the whole lump.

#### *A Convert from Bano.*

In the Herald for April, pages 107, 8, mention is made of persecution at Bano, and specially of three individuals who had suffered from it. The person here spoken of is presumed to be Yusef, the last of the three there noticed.

I have been greatly comforted, during the past week, by the spirit and conduct of a dear young native brother from Bano, near Tripoli. He belongs to an aristocratic Greek family, and has come

out boldly on the Lord's side, amidst the opposition and hatred and persecution of the whole family. His brother in Beirut, who is his partner in business, sent for him to come here, to answer for his defection from the faith. On his arrival he said, "My brother, you are older than I am; command what you will in *business* matters and I will obey; but in religion I will obey none but Christ, though I lose all things."

His brother's wife entreated him to return, saying that "she believed as her father and grandfather did, and if they went to perdition she wished to go too; the family ought to stand by one another." He replied to this: "How can you speak thus when Christ has died for you? My sister, I love Him because he loved me, and I must obey him. O how much he loved me! *Even if I knew that heaven were full, and there was no room for me, I should still love him, and live for his honor and glory.*"

Several of the ablest in controversy, of the Greeks in Beirut, were invited by his brother to call, that they might convince him of his errors. After expending all their strength upon him they retired, having produced no impression. After their departure he said to his brother, "You brought them here, and all their arguments have not affected my mind. But even should they be able to bring sophistical arguments which I cannot answer, I should not be troubled. I have an *inward experience of the love of Christ*, which can never be shaken or removed."

After exhausting argument and intimidation, they began to lament over his fall into Protestant heresy. All one night he was kept awake by their weeping over him; and he said to me, "Threats I can bear; arguments do not shake me; but the hardest thing to bear is the persecution of tears. Poor things, they think I am lost, and in their ignorance they weep over me. It almost breaks my heart to hear them; but not even for this can I leave Christ."



At another time he said, "They gave out word in Bano that I was summoned to Beirut, and that I would surely return to the old faith again. I thank God that he has helped me to stand firm, for their sakes. There are many enlightened in Bano, and should I go back they would all be discouraged. No, even if my own soul were not worth saving, I would cling to Christ in order to bring them to him also."

You may well believe that such language sounds sweet and refreshing to the heart of a missionary. Such love to Christ, and steadfast faith amid persecution, remind one of the early days of Christianity. How uniform is Christian experience in all ages and in all lands!

### Central Turkey Mission.

#### O O R F A .

LETTER FROM MR. NUTTING, FEBRUARY 7, 1865.

THE intelligence given in this communication, respecting the work of the Spirit at Oorfa, will excite fervent gratitude, and encourage to more earnest prayer for like spiritual blessings, so much needed, upon many missionary fields. The letter of August 2, several times referred to, was sent for publication in the Vermont Chronicle.

#### *Religious Interest.*

I wrote you, August 2, particularly requesting your prayers and the prayers of others, (through the Vermont Chronicle,) for various persons, preachers and students, and particularly for myself and the church here; and expressing the confident hope, that within six months I should be able to write that God was answering prayer. Now, with a full heart, I call upon you and others to give thanks to God on our behalf, for the incontrovertible proofs he has given of his readiness to hear and bless. Even from the time that, in answer to my request, you began to offer special prayer for us, the order went forth to bless us. In October, several of the members of

the church were moved to special united prayer meetings, every morning at sunrise, or rather earlier than that. From that time the meetings have been continued, with increasing interest; and now there are three daily morning prayer meetings, with an average attendance in two of them of twenty-five each, and in the other, which is among the Syrians, of ten. God has given a spirit of prayer and unity, in seeking first the kingdom of God and his salvation, such as I have never before seen either here or elsewhere. Every member of the church, forty-two in all, (one being in Constantinople, and another preaching in Severeck,) has a list of all the members, including the missionaries, and prays every day for a seventh part of them in his secret devotions, so that every one is called to mind at least once a week. Besides this, all members attend the daily morning prayer meetings; of course not every meeting, for there are unavoidable interruptions occasioned by absence from town and sickness, (nearly every member having been visited by sickness, either in his own person or in his family since November); but all are present frequently, and many always, unless confined to their beds. I myself have been present without one intermission, except when absent on a tour of three weeks; and my spirit has been exceedingly refreshed in listening to the humble confessions of sin, the ardent desires after nearer communion with God in Christ, and the fervent petitions for the descent of the Holy Spirit, upon preachers and church and congregation. The brethren never forget to pray that their preachers may be guided by the Holy Spirit into all truth, in the study of the Word, and directed to the right subjects and thoughts in preparing to address the congregations; that they may be enabled to preach from right motives and in a right manner, and that the preaching may be accompanied by the demonstration of the Spirit. Of course it cannot but be easy to preach thus encouraged and



aided. Would that I had always been aided by such prayers, or rather that I had always felt, as I have for three years past, increasingly every day, that it is not by human power or wisdom, but only by God's Spirit, that men can be enlightened and turned to God.

After telling you so much in regard to the answer to prayer, in the new spirit of prayer attained by the church and myself, (or rather *ourselves*, including all individuals mentioned in my letter of August 2.) I scarcely need to add, that there is evidently a deep and powerful work of grace going on and increasing in the congregation. I have just counted the names of those whom I know to be awakened, all but four or five since I wrote you, and find the number to be forty-two,—precisely the number of church

members, exclusive of the missionaries. There are undoubtedly other cases not yet come to my knowledge, as I hear of new ones almost every day. I mentioned the number in the prayer meeting this morning, and remarked that we ought not to cease praying until the number of awakened inquirers should be four hundred and twenty, or ten instead of one to each member.—(See Zech. 8th chapter, last verse); and that then we should not stop, until that greater promise found in Zech. 14: 9, should be fulfilled. Permit me, my dear brother, to say the same to you, and through you to those whose prayers I before especially requested. I will try to write you again, giving some incidents and particulars of awakenings and conversions, illustrating the depth and power of this work.

## MISCELLANIES.

### LEAVING THE FIELD.

*Letter from Rev. Dr. Goodell.*

THE infirmities of advancing age seem to make it obviously desirable that Mr. and Mrs. Goodell, who have been so long connected with the mission to Armenians in Turkey, should find a home with some of their children, and they have decided to return to the United States; though he says: "It would be our desire to live and die, and be buried among the people for whose good we have spent the strength of our life and the vigor of our days." He writes: "This is, to us, a sad conclusion to which we have come; but after much thought and consultation, we are unable to come to any other. When we left America the first time, in 1822, I do not recollect that either of us shed a tear. We sailed from New York, having already taken leave of our friends in New England. When we sailed the second time, in 1853, and left five children standing on the wharf in Boston, not one of whom had yet found a home, we sat down and wept. But at

the very thought of leaving our work in Constantinople, together with our beloved associates, and all the dear objects of our prayers and labors in the East, our head seems ready at once to become waters and our eyes a fountain of tears. Of all our separations this seems the hardest to bear. Forty-three years ago, we had youth and courage, being strong and hopeful. Now, youth and strength and energy are gone. Then we had much confidence in ourselves, as well as, I hope, some in God. Now we have none in ourselves, but we would still confidently put our hand in His, and go, confidingly and cheerfully, wherever he may lead us, whether it be from the Eastern to the Western continent, or from this world to the other.

"When we left America the first time, it was to go to Jerusalem. That was our destination, but we have never been there. Now we set our faces toward the New Jerusalem, and I hope we shall not fail of arriving there. It is not so much America as it is Heaven, to which we would now direct our eyes and thoughts. For though

life itself may yet be spared for several years, our life-work must be nearly or quite done; and we feel that, 'we are going home, to die no more.' We have, the prospect of finding, among our beloved children, a suitable room, where we can breathe our last prayers; and we hope to find a corner in some cemetery, where we can rest in quietness till the bright morning of the resurrection.

"I anticipate much pleasure, my dear brother, in seeing you and the other members of the Prudential Committee, with your and their families, once more. The cause in which you and they and we have worn out our eyes and strength and life, is a glorious cause. In the service of the Board I have worn out two entire sets of teeth,—one of ivory and one of gold. I have also worn out my eyes, and my voice. My understanding also I have worn out, or suffered to rust out; and indeed all I can now say of myself is,

" 'I'm a poor sinner, just nothing at all,  
But Jesus Christ is my all in all!'"

#### PERSECUTION IN INDIA.

Mr. Noyes, of Periakulam, Madura mission, in a recent letter, mentions the following case, "to show how much it sometimes costs the poor people to become Christians, and how difficult it is, in India, to obtain justice when injured and oppressed."

"One congregation has been nearly broken up by persecution. A few months ago it was in a highly prosperous state. Accessions were being numbered by scores, steps were being taken for building a new church, and the catechist and the older members were much encouraged. This prosperity provoked the jealousy and hatred of an old enemy. The zemindar of the village, who (practically) has the power of a despot, determined to break up the congregation. One of the more influential members was falsely accused of a gross crime, summarily put in hand-cuffs, and, under an escort of police peons, marched off to the office of a native magistrate. There he was kept for ten days without trial, under the custody of peons, and then released because nothing could be proved

against him. His enemies well knew, from the first, that no case that would stand could be made out against him; but for the time, and long enough to bring disgrace and reproach upon the accused and his religion, the native authorities were made tools of to accomplish the purposes of the zemindar and to intimidate those who had lately joined the congregation. Nor did the enemy stop here. The new members were taken to the zemindar's house, threatened, beaten, fined, and forced to rub the sacred ashes on their foreheads, as an outward mark of their renunciation of the Christian religion."

Details are given of efforts made to secure justice in the case from the English magistrate; but many obstacles were encountered, and Mr. Noyes wrote, "It remains to be seen what will be done in the matter. I very much fear the culprit will escape unpunished."

#### THE WAR AND PRICES IN INDIA.

The following extract from a letter from Mr. Noyes, of the Madura mission, exhibits the influence of the American war, in some respects, in India; and the spirit of missionaries and native helpers.

"Indirectly, the American war has had much to do with this rise in the price of food. There has been a still greater advance in the cost of wearing material, and the connection of this with the war is more direct and apparent. Six years ago, the poor people here were likely to starve from the drought and famine. Now they would both starve and go naked were it not that, with the rise of every thing else, the price of labor has risen also; so that, while the laboring classes must pay a high price for food and clothing, they also command much higher wages than formerly. It is as if, other things having remained as they were twelve years ago, the value of money had decreased more than fifty per cent. This state of things, of course, must make it hard for persons with fixed salaries, and our poor native helpers feel it severely; for we have not been able to raise their wages by any means in proportion to the increase of their expenses. Yet I am happy to say that they work on cheerfully, knowing well that the missionaries them-

selves also labor under like difficulties. We all hope for better times; not that prices will go down very much, but that, after the great war is ended, salaries will

go up. Until then, we rejoice that we can suffer with our brethren and co-laborers in America, and thus bear some part in our noble country's struggle."

## MONTHLY SUMMARY.

### HOME PROCEEDINGS.

The Herald for April furnished a brief statement of facts in regard to the condition and prospects of the treasury, and the urgent necessity for affording financial relief to the missions, at the earliest possible period, which, it is hoped, did not pass unnoticed. The receipts of another month, (March,) have not been such as to brighten the aspect of the case. They were even less than in March, 1864. During the first seven months of the financial year, the receipts have been only \$218,670; but about \$8,000 more than for the same period last year, leaving of the \$600,000 appropriated, \$381,330 to be obtained during the five remaining months; or \$76,000 per month. This, (April 12,) is a time of great rejoicing and of fervent gratitude throughout our land. The desolations and the horrors of war seem about to cease. Peace, with UNION, and LIBERTY,—peace upon a basis promising to our nation, in the future, unequalled prosperity and abounding blessings, seems very near at hand. The nation is ready to join in saying "The LORD hath done great things for us, whereof we are glad;" "God is our refuge and strength, a very present help in trouble;" "HE maketh wars to cease unto the end of the earth, HE breaketh the bow and cutteth the spear in sunder;" "Sing praises unto God, sing praises; sing praises unto our King, sing praises." Even business men, gathering in their chief places of business, forgetting "exchange," the prices of stocks, and opportunities for gain, have united, as with one impulse of gratitude, in singing, "Praise God, from whom all blessings flow." And at such a time, shall the cause of God, the cause of Him who is King of peace and of righteousness, the cause of that reli-

gion which proclaims among all nations, "peace on earth, good will toward men," be forgotten or neglected?

### MISSIONS OF THE BOARD.

*Sandwich Islands.*—The letter from Mr. Coan, (page 134) presents incidents connected with recent pastoral tours,—dangers and escapes; evidence of civilization in the forest; preaching and administering the Lord's supper near the volcano, "surrounded by puffs of steam and pillars of smoke forever ascending, lighted by lurid mineral fires, and within hearing of the splash of igneous waves, the low murmur of subterranean thunder, and the startling detonations of exploding rocks,"—which will not fail to interest the reader. The contribution of \$100 at the Hilo monthly concert in November, and a collection for the Board of \$260 at that station church the first Sabbath in January,—to which was to be added contributions at out-stations, making "\$400 to our foster mother, with much *aloha*"—will not be overlooked.

*Micronesia.*—Mr. Snow's letters, (page 137,) give painful intelligence respecting the failure of Mr. Bingham's health, necessitating his visit to the Sandwich Islands, but present a most gratifying view of religious progress, and the faithfulness and efficiency of Hawaiian helpers and of other Christians, at Ebon, his present, and Kusaie, his former field of labor. Eleven persons were received to the church at Ebon in July, 1864. On his visit to Kusaie, in November last, it did his "eyes and heart good, to see such a clean and well-dressed audience;" to find a Sabbath school "well regulated, orderly and remarkably still;" to learn that "some-



thing over sixty names were on their list of hopeful ones, more or less of whom they regarded as true converts to righteousness; "to see how carefully" without a missionary, "they had kept up their church discipline;" and, in connection with "a season of sweet and hallowed interest," to receive five persons to the church.

*Fuh-chau.*—A brief abstract of the report from this mission will be found on page 140. The brethren think the prospects of the field encouraging, with a spirit of inquiry abroad among the people; and they again appeal for more laborers, and especially for the earnest prayers of Christians in their behalf.

*Ceylon.*—Mr. Howland wrote, January 24, "I have to-day, as committee, attended the examination of the Oodooville female boarding school. Is certainly a centre of precious influences, which increase in power from year to year, with our growing Christian families. Every available seat was filled, to-day, with Christian fathers and mothers, deeply interested in all the exercises. It is a choice garden. I could not but think of the sons of our Christians, scattered here and there, often under influences quite different from those at Oodooville.

"We are grateful to hear of the result of the Annual Meeting of the Board, and hopeful for our country, as well as thankful for the result of the Presidential election."

Mr. Sanders, of the Ceylon mission, finding it necessary to visit his native land, left Batticotta, December 16, and wrote from Madras: "It was very hard to break up and leave the work in which, for nearly thirteen years, goodness and mercy from our Heavenly Father have been our daily portion. It has been a work equally full of cares and contentment. It was new to us when we entered upon it, and its freshness and interest still continue. We were hardly aware that our attachments to dear Jaffna were so strong, until called to separate from the persons and the work with which we have been so long and so pleasantly connected. May needed strength, wisdom and grace be the portion of those

whose burdens are increased by our temporary absence, and may the Saviour's blessing rest upon the native Christians, the abundance of whose kindness toward us has been manifested all through the scenes of separation."

The tabular view of this mission, for 1864, shows the addition of thirty members to the church during the year.

*Madura.*—Mr. Capron, (see page 141) has removed to his station at Mana Madura, where he has organized a church of eleven members, gathered from the churches of four stations. He notices the severe sufferings, from persecution, of a catechist and his family, and the liberality and excellent Christian spirit of this poor and afflicted man. Mr. Chester, (page 143) furnishes a striking illustration of that bondage to superstition and idolatry under which even intelligent Hindoos are held, in connection with some account of a feast at which, on one day, over 3,000 sheep and as many fowls were sacrificed to an image of unburnt clay.

*Nestorians.*—Mr. Coan, at the close of a letter respecting the death of Dr. Wright, strongly urges, in behalf of the mission, the sending of another physician as soon as possible. He then states: "The week of prayer was quite generally observed, and in some of the villages with marked interest. Our congregations are quite full in many of the villages, and some cases of inquiry are reported. The congregation at the city is large. Our evening meetings are held every night in the chapel, and often number between one and two hundred. Our guest room is nightly thronged with strangers from all parts of the plain and mountains, to whom the gospel is preached. There has been a good deal of feeling exhibited recently, in the male seminary. Our prayer is, that a genuine work of grace may be seen among the dear youth there assembled. Meerza Nejif Aly, the Nestorian agent, who has been absent from Oroomiah for several months past, is again on his way here. He stopped in Salmas a few days, and has expelled our two helpers, who were laboring there among the Armenians. He may seriously embarrass our work here, but we will hope for the best."

*Eastern Turkey.*—Mr. Wheeler writes from Kharpoot, that the students in the two seminaries made marked progress during the past year, in their studies. This was specially true, and specially gratifying, in the case of the female boarding school. The new teachers, Misses Fritcher and West, “came late, one new in the language and the other feeble in health, yet the pupils were found to be making even more satisfactory progress than might have been hoped for under the most favorable circumstances.” Miss West has, “with care, been able to do, in the intellectual and religious training of the pupils, a very large amount of work, for which her previous experience peculiarly fitted her; while Miss Fritcher has cared for the general discipline of the school, and rendered some aid in teaching.”

A church of twenty-three members has been organized at Ichme, seventeen miles east of Kharpoot, and a native, a graduate of the Seminary, ordained as its pastor. Thirteen of the members were from the Kharpoot church, and ten were newly received. Progress has been made, notwithstanding the peculiarly hard times, in throwing the expense of schools and preaching, at out-stations, upon the people; and Mr. Wheeler says, “Our hearts are encouraged and our hands strengthened, by the tokens of progress in the right direction which we see on almost all hands.” On another subject of much interest he remarks: “I have spoken of the readiness with which men can be obtained for the theological seminary here. This readiness is increasing, or, at least, a better class of men are offering themselves. Already six members of the church are ready to be received to the class of 1866. Of these six, two leave a profitable business for employment which is now well known to offer hard work, many trials, and small pay. Others are meditating upon the subject, and we hope will in due time offer themselves. We some time since made known to the church the difficulty of getting suitable men in other fields, and asked them to unite with us in praying that the Lord would raise up from among themselves men to be educated and sent forth to the destitute; and we believe that

the missionary spirit in this form is taking hold upon them, and that when the new class shall be received in 1866, we may have, from the Kharpoot field, a score or more of the right men to supply the lack in other fields.”

*Central Turkey.*—Mr. Nutting, of Oorfa, reports a very interesting state of religious feeling at that place. There has been much of the spirit of prayer since October last, and now “there are three daily morning prayer meetings, with an average attendance in two of them of twenty-five each, and in the other, which is among the Syrians, of ten.” His spirit, he writes, “has been exceedingly refreshed in listening to the humble confessions of sin, the ardent desires after nearer communion with God in Christ, and the fervent petitions for the descent of the Holy Spirit, upon preachers and church and congregation. There is evidently a deep and powerful work of grace going on and increasing in the congregation.” When he wrote, he knew of forty-two persons, “precisely the number of church members,” who had been awakened. See his letter on page 148.

*Syria.*—Mr. Jessup, (page 146,) mentions the case of a Damascus Mohammedan, of a high family, who has recently become a Christian, and now lies in chains and prison in the Turkish barracks in Beirut. Mr. Jessup sees no ground to hope that anything can be done for him, and would not be surprised if he should soon be put out of the way in some secret manner; yet he says, “These cases [of conversion] are multiplying, notwithstanding the persecuting power and spirit of the Turkish Government and the Moslem populace. It would not be wise, nor safe, to tell all we know of the numbers of Moslems now reading and studying the Bible.” He reports, also, the case of a persecuted young native brother from Bano, which has “greatly comforted” him, and may serve to stimulate the zeal and increase the faith of many readers. “Such love to Christ, and steadfast faith amid persecution, remind one of the early days of Christianity.”

The report of the Abeih station has been received since the Herald for April,

with other reports, was printed. Schools connected with the station, "in view of the exigencies of the Board's treasury," have been cut down from 12 to 5, and the pupils from 400 to 180. The Abeih Seminary has been "more than usually prosperous," but the number of young men at the mission stations "who promise well for the ministry," is said to be small. The religious feeling in the church is reported as "less active and aggressive" than formerly. The high school for Druze youth, established at Abeih, under the special patronage of the Governor, Daoud Pasha, with a fine building nearly completed, at an expense of \$4,000, has nearly thirty students. Though not a religious institution, the chief teacher is a Protestant, a graduate of the mission seminary, and the school furnishes a very pleasing example of native progress, and is performing an important part in the enlightenment of the Druze community.

*Gaboon.*—Mr. Walker, whose serious illness was mentioned last month, was so far recovered, January 17, that he wrote a line to the Missionary House. He had been urged to come to the United States by a vessel sailing at that time, but decided not to do so then, and strongly hoped to regain his strength without leaving the field. He says, "No person was admitted to the church at the last communion, [though there are candidates.] This is the first time for three years that a communion season has passed without the admission of one or more."

*Senecas.*—Mr. Wright, of the Upper Cataugus station, wrote, April 3: "An accession of seven young persons was made to our church membership yesterday. They had all been baptized in childhood. The youngest is about fourteen, and the oldest about twenty-one years of age. At present they all appear quite well. A few more may perhaps come in at the next communion. It would delight me to give a full account of what has been going on the past winter at Newtown. For the present it must suffice to say, that we have never before seen so hopeful indications of the regeneration of that neighborhood. The principal missionary labor has been

performed by Miss Clark and Mrs. Wright, in connection with the teacher of the school in that neighborhood."

Mr. Curtis writes: "The work at Newtown, among the pagans, is much more encouraging than ever before. The young men are waking up to a longing desire to learn to read and to sing; and though the old men aroused a good deal of opposition in the beginning of winter, as our meetings were being multiplied there, they have given it up. The mission work there is all done by Mrs. Wright, Miss Hattie Clark and Miss Joslin, the teacher there, with their native helpers, who go up with them. It is a great and good work, in a dark and wicked place. We hope to have the prayers of all who love missions, for this, one of the most difficult fields, I should think, though one of the most accessible. The prejudice created in the minds of the poor, ignorant Indians, against the encroaching and abusing white settlers, from their first coming in contact to the present hour, can never be eradicated entirely; and the evil influence, so much more abundant than the good, which they have felt from their acquaintance and dealings with the white man, has seemed to throw them beyond the pale of civilization and Christianity. I get wonderfully discouraged sometimes, yet, in looking back forty years, I see that great good has been accomplished."

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#### OTHER MISSIONS.

*Madagascar.*—Rev. Robert Toy wrote from Madagascar, December 30, 1864: "During the year we have put up a good, substantial clay chapel, much larger, and in every respect better, than the old one, which, besides being too small, was built so hastily as to be scarcely safe to worship in during a heavy storm. I never miss a month without baptizing several. Last Sunday, eighteen were baptized, and seven more have already given their names for the following month. The number of members now on the church book is 220, and upwards of thirty are waiting to be admitted. In addition to the church at Ambohipotsy, I have now under my care nine country churches." Mr. Ellis also



writes: "One of the largest churches in the capital has recently taken a step, the most important that any church has yet taken, tending to the stability and permanency of Christianity in the country. They have agreed to provide an annual stipend adequate to the necessities of their two native pastors; and there is no reason to doubt either that they will fulfill their agreement, or that other churches will follow their example. Glad tidings of the extension of the gospel in distant parts multiply upon us, and the congregations and churches, both in the immediate and more remote villages, manifest tokens of steadfastness and prosperity. New chapels have been erected in several, and others are in progress."

*India.*—The *Missionary Magazine*, of the London Missionary Society says, editorially, in March, "Our Society has, in the different provinces of India, several hundred native agents, including evangelists, catechists, and school-masters; but our missionaries have not hitherto felt at liberty to ordain to the pastoral office more than a limited number of these native brethren. We are gratified to be able, in our present number, to report the ordination of two such native evangelists." A missionary of the society, at Cuddapah, reports that during his visit to out-stations in November, he "had the pleasure of baptizing upwards of fifty natives (including adults and children), most of whom had been three years under Christian instruction, and had given satisfactory proofs of their entire rejection of idolatry, and the sincerity of their faith in the Lord Jesus. Forty of the number belong to a village called Velevely."

#### MISCELLANEOUS.

*Generous Donations.*—The Treasurer of the Syria mission received, in January last, from one of the mission circle, the following note, with the sum mentioned: "It is now twenty-five years since I first left my home as a missionary of the American Board of Commissioners for Foreign Missions to Syria. As a thank offering for having been permitted to labor for a

quarter of a century in this field, I send herewith twenty-five pounds sterling, as a donation to the Board, in connection with which I have labored for more than half my life, and hope still to labor as long as it may please the Master to continue me on earth. The Lord bless our mission, our Board, our country and our world."

Mr. Parsons of Nicomedia, Turkey, wrote to the Treasurer of the Western Turkey mission, March 6, "Saturday afternoon, a poor brother, who gets his living by selling pins, needles and the like, —a very poor man, with a family to support,—came to me with one hundred piastres, mostly in five para bits, *his contribution for the missionary work in India*. Please transmit the amount to the Treasurer of the Board in Boston, and charge to my account." This is equal to \$4.40 in gold.

The Treasurer of the Board recently received the following from Vermont: "I inclose you five dollars for the Board. I wish I could increase it a hundred fold, but I am a poor cripple, and unable to do anything for my support. I am sorry to see that this blessed Society is suffering for funds; but you have a *rich Banker* in heaven, who is able to open the hearts of his children to do for you in this hour of need."

*Receipts of the Presbyterian Board.*—The *Record* for March, referring to a recent appeal for \$95,000, as the *extra* amount required by the necessities of the Board of Foreign Missions, says: "It is with real thankfulness we are able now to report that the churches have nobly responded to this appeal. Our reference to this subject last month was not altogether encouraging, but the receipts of January have largely exceeded those of any former month since the church entered on this work, amounting to \$60,899, and making the whole increase within \$10,000 of the amount requested.

Many other churches are yet to be heard from; and some of them, perhaps many of them, will send in largely increased gifts. Hence we hope that the entire donations of the year, ending April 30th, will be

much larger than the Committee ventured to call for. Their request contemplated the support of the missions as they stand; but God is calling our churches to go forward. We trust the donations yet to be received will enable the Committee to adopt prompt measures for enlarging the missions."

*Help for the Soldiers from the Sandwich Islands.*—A Fair was held at Honolulu, November 8 and 9, by American ladies, as the result of which a draft for \$5,500 was forwarded to the Christian Commission. Nearly \$12,000 have also been raised at the Islands for the United States Sanitary Commission. The United States national Thanksgiving day, Nov. 24, was observed by Americans at Honolulu, religious services being held in the Fort Street Church, where an appropriate sermon was preached by Dr. Gulick.

*Temperance at the Sandwich Islands.*—An earnest attempt has been made in the Legislature of the Sandwich Islands to repeal the law prohibiting the sale of intoxicating drinks to the natives. The repeal was advocated by Mr. Wyllie, Minister of Foreign Affairs, and others, and the discussion continued two or three hours; but happily, for the credit of the legislature and the good of the people, the bill to repeal was lost by a vote of 11 yeas to 26 nays.

*The Last Man.*—The *Hobart Town Mercury* states that—"At the last ball at Government-house, Hobart Town, there appeared the last male aboriginal inhabitant of Tasmania. He was accompanied by three aboriginal women, the sole living representatives of the race beside himself, but not of such an age or such an appearance as to justify the expectation of any future addition to their number. In this there is something very serious, if not very affecting. What was to have exalted them has tended to their debasement. From their first contact with the whites until their final separation, the tendency was downwards, and it was then too late to arrest the progress in that direction." The paragraph goes on to state, that in the first ten years of the century there were from 4,000 to 5,000 of these aborigines.

Then follows an affecting statement of cruel treatment of the black fellows by the whites. The article concludes: "As savages they were found, as savages they lived, and as savages they perished! Such an event is deserving of some notice." What a sad comment on the way in which England does her duty to those whom she supplants.—*London Record*.

*New Missionary Ship.*—The Directors of the London Missionary Society have contracted for the building of another missionary ship, to take the place of the "John Williams," lost at Danger Island, in May, 1864. The children of Great Britain are again furnishing the means, mostly, for building the vessel, which is to be "longer," "stronger" and "better" than the former "John Williams."

## DONATIONS.

### RECEIVED IN MARCH.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Freeport, Mrs. H. B. Nye, 5; S. L. Belcher, 5; E. T. Harrington, 5; 15 00	
Gorham, Cong. ch. and so.	23 00—38 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so. m. c.	21 40
Kennebec co. Conf. of chs.	
Gardiner, Cong. ch. and so.	40 00
Lincoln co. Aux. So.	
Bath, Winter st. cong. ch. and so.	
561,90; less exp. 50c.:	561 40
Washington, Caton Starrett,	20 38—581 78
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. ch. and so, 108,45;	
1st par. ch. and so. 23,20;	131 65
Somerset co.	
Norridgewock, Cong. ch. and so. m. c.	13 75
Waldo co.	
Frankfort Mills, A friend, by C. W. Pope,	2 00
Searsport, 1st cong. ch. and so. m. c. 5 30—	7 30
Washington co.	
Robbinston, A friend,	5 00
	838 88
<i>Legacies.</i> —Mrs. Eleanor Tallman, by Ammi R. Mitchell, Ex'x,	768 69
	1,607 57

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so.	
m. c.	10 65
Marlboro', Cong. ch. and so.	22 75—33 40
Grafton co.	
Orford, Somebody,	5 00
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
Bedford, B. Nichols,	20 00
Greenfield, Cong. ch. and so.	28 00
Hollis, do.	80 00
Temple, do. gent. 15; la. 12,8;	27 80—155 80
Merrinack co. Aux. So. G. Hutchins, Tr.	
Boscawen, Cong. ch. and so. to const. Rev. M. L. SEVERANCE an	
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son, by Rev. J. E. Ford,	900 00
Sandwich Islands, Rev. E. Bond's salary	
for 1861, 450; G. E. BECKWITH, 300;	

wh. cons. himself, MAURICE E. BECK-	
WITH and DANIEL W. BECKWITH H. M.	750 00
Montreal, C. E., F. E. T.	51
Sherbrooke, do. Cong. ch. and so.	34 75

1,986 16

Legacies.—Honolulu, S. I., Rev. R. Arm-	
strong, by Mrs. Armstrong,	1,000 00

2,986 16

## MISSION SCHOOL ENTERPRISE.

MAINE.—North Belfast, Cong. ch. s. s.	
7,60; Phippsburg, cong. ch. s. s. 15;	22 60

NEW HAMPSHIRE.—Concord, W. H.	
Allison, for school in Turkey, 50; Lyme,	
cong. ch. s. s. Bibie cl. 10; North Con-	
way, cong. ch. s. s. 4,18; Raymond, cong.	
ch. s. s. H. Higley's class, 5; Mrs. H.	
Higley's class, 5; Westmoreland depot,	
J. P. Bixby, 57c.; W. E. Bixby, 17c.;	
Wilton, ev. ch. s. s. 10; Wolfboro', cong.	
ch. s. s. 4;	88 92

VERMONT.—West Randolph, Cong. ch.	
s. s.	10 25

MASSACHUSETTS.—Auburndale, Cong.	
ch. s. s. for school at Madura, 20; Bel-	
chertown, cong. ch. s. s. 10; [Boston,	
Essex st. ch. sab sch. for support of na-	
tive pastor, Madura, 161. Union miss.	
circle, for sup of three girls in Madura,	
97; misplaced in March Herald;] Dan-	
vers, 1st cong. ch. s. s. 15; Haydenville,	
cong. ch. s. s. 27, Holyoke, 2d cong. ch.	
s. s. 15; Walpole, cong. ch. s. s. 21,55;	108 55

CONNECTICUT.—Hartford, Asylum Hill	
s. s. Mrs. Maynard's class, 4,50; North	
Haven, cong. ch. s. s. 10; South Wood-	
stock, cong. ch. s. s. 10; Stamford, 1st	
cong. ch. s. s. 15;	39 50

NEW YORK.—Fredonia, Pres. ch. juv.	
miss. asso. for mission school in India,	
200; Groton, pres. ch. s. s. 3; Ithaca,	
pres. ch. s. s. 10; Malone, cong. ch. s. s.	
79;	292 00

OHIO.—Brownhelm, Cong. ch. s. s. 4,25;	
Canton, pres. ch. s. s. 60,02; Cincinnati,	
6th pres. ch. s. s. 4,86. Columbus, 2d pres.	
ch. s. s. (of wh. 80, for support of a na-	
tive teacher in Palu, E. Turkey: 80 for same	
purpose in Madura.) 160; Granville, cong.	
ch. s. s. 9,15; Lima, pres. ch. s. s. 3,60;	
Maysville, pres. ch. s. s. 18,35; Walnut	
Hills, Madura circle, cont. with Lane	
Seminary chapel s. s. for Mrs. Randall,	
Madura, 16;	276 28

INDIANA.—Connersville, 2d pres. ch. s. s.	
15; Rockville, pres. ch. s. s. 18; Terre	
Haute, Baldwin pres. ch. s. s. for mission	
schools in Bombay, 5;	38 00

ILLINOIS.—Albion, Trinity cong. ch. s. s.	
10,87; Chicago, Union Park cong. ch. s.	
s. s. 25,60; Jacksonville, 1st pres. ch. s. s.	
103,20, to cons. Miss CAROLINE DAYTON	
an H. M.; Lockport, cong. ch. s. s. 9,45;	
Mt. Sterling, pres. (N. S.) ch. s. s. 53,15;	199 27

MICHIGAN.—Lake City, Cong. ch. s. s. 2;	
Tecumseh, 1st pres. ch. s. s. missionary	
society, for support of catechist, 50;	52 00

WISCONSIN.—Green Bay, Pres. ch. s. s.	
S. Butler's class,	1 50

IOWA.—Kossuth, 1st pres. ch. s. s.	3 00
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1,131 87

Donations received in March,	27,772 51
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Legacies,	4,243 51
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\$32,016 02

TOTAL from September 1st,	
1864, to March 31st, 1865,	\$ 218,670 76





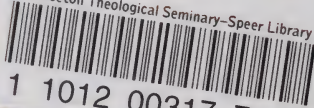
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